UNIT OVERVIEW

Course Name: **Government or Civics**
Unit Title: **Civic Virtue in Modern American Democracy**
Grade Level: **9th – 12th Grades**

Overview:

The learner will:

- study historical definitions of good citizenship and civic virtue.
- develop their own definition of civic virtue.
- form opinions about whether modern day American citizens have enduring civic virtue.
- debate the issue with classmates and read contrasting conclusions from contemporary surveys on the issue.
- write a concluding essay in which they take and support an opinion on the issue.

National Content Standards:

http://www.ncss.org/standards/home.html

http://www.mcrel.org/compendium/Standard.asp?SubjectID=7

Michigan Content Standards and Benchmarks:

Lesson One:	SOC.III.1.HS.2	ELA.1.H.S.4	
Lesson Two:	SOC.III.2.HS.2		
	ELA.1.HS.1	ELA.1.HS.4	ELA.1.HS.5
	ELA.2.HS.1	ELA.3.HS.1	ELA.5.HS.1
	ELA.5.HS.2	ELA.5.HS.3	ELA.9.HS.1
	ELA.10.HS.1		
Lesson Three:	SOC.III.2.HS.2	SOC.IV.2.HS.1	SOC.V.2.HS.2
	SOC.VI.2.HS.1		
	ELA.1.HS.1	ELA.1.HS.5	ELA.3.HS.1
	ELA.5.HS.1	ELA.5.HS.2	ELA.5.HS.3
	ELA.9.HS.1	ELA.10.HS.1	ELA.11.HS.1
Lesson Four:	SOC.III.2.HS.2	SOC.V.2.HS.2	SOC.VI.2.HS.1
	ELA.1.HS.1	ELA.1.HS.5	ELA.2.HS.1
	ELA.2.HS.3	ELA.3.HS.1	ELA.9.HS.1
	ELA.10.HS.1	ELA.11.HS.1	

Philanthropy Theme(s):

Philanthropy and Civil Society

Unit Purpose:

Students will identify, describe and evaluate characteristics of civic virtue (putting the common good above individual interests) in modern American society.

Unit Objectives:

- After reading a variety of sources, students will pull out and create a list of specific terms and phrases related to the characteristics of civic virtue.
- After group discussion, students will develop their own definitions of civic virtue using at least five different words or phrases.
- In essay form, students will formulate a conclusion on whether the civic virtue of United States citizens today is of enduring nature and support that conclusion with at least two examples.
- Students will defend their opinions during a classroom debate.
- Students will identify factual supporting data in at least two opposing articles from expert sources.
- In a final revised essay, students will restate a conclusion on whether Americans today do or do not have enduring civic virtue and support that conclusion with at least two examples which are supported by factual evidence from an expert source.

Time:

Four to six 45-minute class periods.

Lesson Titles:

1. What is a Good Citizen? How the Textbook(s) Define Citizenship and/or Civic Virtue.
2. Developing a Personal Definition of Civic Virtue—*e pluribus unum!*
3. The Great Debate—Do Americans Today Have Enduring Civic Virtue?
4. Ask the "Experts"—What Do Contemporary Surveys Tell Us About Americans and Civic Virtue?

Unit Assessment:

Students will write a rough draft and a final version of an essay in which they define civic virtue, take a position on whether Americans today have enduring civic virtue, use at least two examples to support their position and back up those examples with factual evidence.

Michigan Curriculum Framework:

Lesson One

	Strand	Standard	Benchmark
SOC.	III. Civic Perspective	1. Purposes of Government	HS. 2. Evaluate how effectively the federal government is serving the purposes for which it was created.

	Standard	Benchmark
ELA	1. Meaning and Communication	HS 4. Selectively employ the most effective strategies to recognize words as they construct meaning, including the use of context clues, etymological study, and reference materials.

Lesson Two

	Strand	Standard	Benchmark
SOC.	III. Civic Perspective	2. Ideals of American Democracy	HS. 2. Use the ideas in the Declaration of Independence to evaluate the conduct of citizens, political behavior, and the practices of government.

	Standard	Benchmark
ELA	1. Meaning and Communication	HS 1. Use reading for multiple purposes, such as enjoyment, learning complex procedures, completing technical tasks, making workplace decisions, evaluating and analyzing information, and pursuing in-depth studies.
ELA	1. Meaning and Communication	HS 4. Selectively employ the most effective strategies to recognize words as they construct meaning, including the use of context clues, etymological study, and reference materials.
ELA	1. Meaning and Communication	HS 5. Respond personally, analytically, and critically to a variety of oral, visual, written, and electronic texts, providing examples of how texts influence their lives and their role in society.
ELA	2. Meaning and Communication	HS 1. Write fluently for multiple purposes to produce compositions, such as stories, poetry, personal narratives, editorials, research reports, persuasive essays, resumes, and memos.
ELA	3. Meaning & Communication	HS 1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.

Michigan Curriculum Framework (Continued):

Lesson Two (Continued)

	Standard	Benchmark
ELA	3. Meaning & Communication	HS 1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	9. Depth of Understanding	HS 1. Analyze and reflect on universal themes and substantive issues from oral, visual, and written texts. Examples include human interaction with the environment, conflict and change, relationships with others, and self-discovery.
ELA	10. Ideas in Action	HS 1. Use themes and central ideas in literature and other texts to generate solutions to problems and formulate perspectives on issues in their own lives.

Lesson Three

	Strand	Standard	Benchmark
SOC.	III. Civic Perspective	2. Ideals of American Democracy	HS. 2. Use the ideas in the Declaration of Independence to evaluate the conduct of citizens, political behavior, and the practices of government.
SOC.	V. Inquiry	2. Conducting Investigations	HS. 1. Conduct an investigation prompted by a social science question and compare alternative interpretations of their findings.
SOC.	V. Inquiry	2. Conducting Investigations	HS. 2. Report the results of their investigation including procedures followed and a rationale for their conclusions.
SOC.	VI. Public Discourse & Decision Making	2. Group Discussion	HS. 1. Engage each other in elaborated conversations that deeply examine public policy issues and help make reasoned and informed decisions.

	Standard	Benchmark
ELA	1. Meaning and Communication	HS 1. Use reading for multiple purposes, such as enjoyment, learning complex procedures, completing technical tasks, making workplace decisions, evaluating and analyzing information, and pursuing in-depth studies.
ELA	1. Meaning and Communication	HS 5. Respond personally, analytically, and critically to a variety of oral, visual, written, and electronic texts, providing examples of how texts influence their lives and their role in society.

Michigan Curriculum Framework (Continued):

Lesson Three (Continued)

	Standard		Benchmark
ELA	3. Meaning & Communication		HS 1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	5. Literature		HS 1. Select, read, listen to, view, and respond thoughtfully to both classic and contemporary texts recognized for quality and literary merit.
ELA	5. Literature		HS 2. Describe and discuss archetypal human experiences that appear in literature and other texts from around the world.
ELA	5. Literature		HS 3. Analyze how the tensions among characters, communities, themes, and issues in literature and other texts reflect the substance of the human experience.
ELA	9. Depth of Understanding		HS 1. Analyze and reflect on universal themes and substantive issues from oral, visual, and written texts. Examples include human interaction with the environment, conflict and change, relationships with others, and self-discovery.
ELA	10. Ideas in Action		HS 1. Use themes and central ideas in literature and other texts to generate solutions to problems and formulate perspectives on issues in their own lives.
ELA	11. Inquiry and Research		HS 1. Generate questions about important issues that affect them or society, or topics about which they are curious; narrow the questions to a clear focus; and create a thesis or a hypothesis.

Lesson Four

SOC.	III. Civic Perspective	2. Ideals of American Democracy	HS. 2. Use the ideas in the Declaration of Independence to evaluate the conduct of citizens, political behavior, and the practices of government.
SOC.	V. Inquiry	2. Conducting Investigations	HS. 2. Report the results of their investigation including procedures followed and a rationale for their conclusions.
SOC.	VI. Public Discourse & Decision Making	2. Group Discussion	HS. 1. Engage each other in elaborated conversations that deeply examine public policy issues and help make reasoned and informed decisions.

Michigan Curriculum Framework (Continued):

Lesson Four (Continued)

ELA	1. Meaning and Communication	HS	1. Use reading for multiple purposes, such as enjoyment, learning complex procedures, completing technical tasks, making workplace decisions, evaluating and analyzing information, and pursuing in-depth studies.
ELA	1. Meaning and Communication	HS	5. Respond personally, analytically, and critically to a variety of oral, visual, written, and electronic texts, providing examples of how texts influence their lives and their role in society.
ELA	2. Meaning and Communication	HS	1. Write fluently for multiple purposes to produce compositions, such as stories, poetry, personal narratives, editorials, research reports, persuasive essays, resumes, and memos.
ELA	2. Meaning and Communication	HS	3. Plan, draft, revise, and edit their texts, and analyze and critique the texts of others in such areas as purpose, effectiveness, cohesion, and creativity.
ELA	3. Meaning & Communication	HS	1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	3. Meaning & Communication	HS	1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	9. Depth of Understanding	HS	1. Analyze and reflect on universal themes and substantive issues from oral, visual, and written texts. Examples include human interaction with the environment, conflict and change, relationships with others, and self-discovery.
ELA	10. Ideas in Action	HS	1. Use themes and central ideas in literature and other texts to generate solutions to problems and formulate perspectives on issues in their own lives.

Michigan Curriculum Framework (Continued):

Lesson Four (Continued)

ELA	11. Inquiry and Research		HS	1. Generate questions about important issues that affect them or society, or topics about which they are curious; narrow the questions to a clear focus; and create a thesis or a hypothesis.

Philanthropy Theme Framework:

Strand		Standard		Benchmark
Lesson One				
PHIL	II. Philanthropy and Civil Society	PCS01. Self, citizenship, and society	HS.	4. Describe and give examples of characteristics of good citizens in a democracy.
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS.	2. Discuss civic virtue and its role in democracy.
Lesson Two				
PHIL	II. Philanthropy and Civil Society	PCS01. Self, citizenship, and society	HS.	4. Describe and give examples of characteristics of good citizens in a democracy.
PHIL	II. Philanthropy and Civil Society	PCS02. Diverse Cultures	HS.	1. Analyze philanthropic traditions of diverse cultural groups and their contributions to American civil society.
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS.	2. Discuss civic virtue and its role in democracy.
Lesson Three				
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS.	2. Discuss civic virtue and its role in democracy.
Lesson Four				
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS.	2. Discuss civic virtue and its role in democracy.

Lesson Developed and Piloted by:
Kathleen Ling
Mt. Pleasant Public Schools
Mt. Pleasant High School
Mt. Pleasant, Michigan

Course Name: **Government or Civics**
Unit Title: **Civic Virtue in Modern American Democracy**
Lesson Title: **Lesson One: What is a Good Citizen? How the Textbook(s) Define Good Citizenship and/or Civic Virtue**
Grade Level: **9th – 12th Grades**
Duration: **One Forty-Five Minute Class Period**

National Content Standards:

http://www.ncss.org/standards/home.html
http://www.mcrel.org/compendium/Standard.asp?SubjectID=7

Michigan Content Standards and Benchmarks:

SOC.III.1.HS.2 ELA.1.H.S.4

Philanthropy Theme:

Philanthropy and Civil Society

Purpose:

Students will be able to identify a basic textbook definition of good citizenship including the classic Roman concept of civic virtue.

Objectives:

The learners will be able to state orally at least four words or phrases that describe a good citizen (a person with civic virtue).

Materials:

Use Chapter Three of the high school version of *We The People…*, 1st edition (1987), or the chapter that includes a discussion of citizenship from any basic high school textbook.

Note: if the textbook material does not use the classic Roman definition of civic virtue (putting the common good above individual need), the teacher will need to make sure the students write down the definition during the introductory part of this lesson.

Instructional Procedure(s):

Anticipatory Set:

- *Write the term **"good citizen"** on the board. Give students two or three minutes to work with a partner to come up with a list of characteristics of good citizens.*
- *Call on several students to report on the characteristics they identified.*

Instructional Procedure(s) [Continued]:

- Explain that ideas about citizenship have been debated and discussed for many centuries and that many different cultures and societies have influenced Americans' ideas. Some of the earliest ideas came from the Roman Republic where the leaders believed that all citizens must have civic virtue. They believed that citizens with civic virtue put the common good above their own individual needs.
- Assign Lesson Three in *We The People…* or the chapter (or chapter section) that deals with citizenship in the class textbook. Ask students to look for all words and phrases in the lesson that might be considered part of the definition of good citizenship, i.e., a citizen with civic virtue.
- Homework: In addition to reading the chapter, students should begin a list of words and phrases describing civic virtue by writing down all words and phrases from the chapter that relate to good citizenship and civic virtue. A minimum of four words or phrases must be included on the list.

Assessment:

Each student will be required to state orally a minimum of four words or phrases describing a good citizen or a person with civic virtue. The response should be based upon the material in the textbook chapter dealing with citizenship (and/or the material from class discussion if the book does not use the term civic virtue).

Evaluate homework for completeness and accuracy.

Extension:

Over the next few weeks, students may be asked to bring in news articles which highlight people who demonstrate civic virtue.

Bibliographical References:

We the People.. Calabasas, CA: 1987.

Michigan Curriculum Framework:

	Strand	Standard		Benchmark
SOC.	III. Civic Perspective	1. Purposes of Government	HS.	2. Evaluate how effectively the federal government is serving the purposes for which it was created.

	Standard		Benchmark
ELA	1. Meaning and Communication	HS	4. Selectively employ the most effective strategies to recognize words as they construct meaning, including the use of context clues, etymological study, and reference materials.

Philanthropy Theme Framework:

	Strand	Standard		Benchmark
PHIL	II. Philanthropy and Civil Society	PCS01. Self, citizenship, and society	HS.	4. Describe and give examples of characteristics of good citizens in a democracy.
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS.	2. Discuss civic virtue and its role in democracy.

Lesson Developed and Piloted by:
Kathleen Ling
Mt. Pleasant Public Schools
Mt. Pleasant High School
Mt. Pleasant, Michigan

Course Name: **Government or Civics**
Unit Title: **Civic Virtue in Modern American Democracy**
Lesson Title: **Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum***
Grade Level: **9th – 12th Grades**
Duration: **One to Two Forty-Five Minute Class Periods**

National Content Standards:

http://www.ncss.org/standards/home.html
http://www.mcrel.org/compendium/Standard.asp?SubjectID=7

Michigan Content Standards and Benchmarks:

SOC.III.2.HS.2

ELA.1.H.S.1	ELA.1.H.S.4	ELA.1.H.S.5	ELA.2.H.S.1
ELA.3.H.S.1	ELA.5.H.S.1	ELA.5.H.S.2	ELA.5.H.S.3
ELA.9.H.S.1	ELA.10.H.S.1		

Philanthropy Theme(s):

Philanthropy and Civil Society

Purpose:

The learners will identify and describe many different characteristics of civic virtue using material from a variety of sources and then select the characteristics they believe are most important.

Objectives:

- After reading one primary source, student will be able to identify at least six words or phrases from that source which describe civic virtue.
- After class discussion, student will create his/her own definition of civic virtue choosing at least five words or phrases from the many definitions discussed in class.
- In essay form, students will write their definition of civic virtue, formulate a conclusion on whether citizens of the United States have enduring civic virtue and support that conclusion with at least two examples.

Materials:

Excerpts from:

- The *Philosophy of Rousseau* (see **Attachment One**)
- The *Iroquois Confederacy Constitution* (see **Attachment Two**)
- deTocqueville's *Democracy in America* (see **Attachment Three**)

Instructional Procedure(s):

Anticipatory Set:

Review previous day's material by having students identify at least four words or phrases that describe good citizenship and civic virtue from the reading assignment.

- Explain that many different cultures and writers have contributed to our modern understanding of this term and that your students are going to spend some time learning about these different viewpoints and developing a personal definition of the word.
- Have the students count off as *A*, *B* and *C*.
- Give each *A* student a copy of Rousseau (**Attachment One**), each *B* student a copy of The *Iroquois Confederacy Constitution* (**Attachment Two**) and each *C* student a copy of the deTocqueville excerpts from *Democracy in America* (**Attachment Three**).
- Instruct each student to read the selection he/she has been given and *underline all words or phrases that could be considered part of the definition of civic virtue* (see **Attachment Four's** list of words and phrases that should be found in each article). Allow about 15 minutes for the individual reading. Amount of time required for this part of lesson will vary based upon the class reading level.
- Divide the class into small groups of three-to-four students so there are three-to-four *As* meeting together, three to four *Bs* and three to four *Cs* in various groups.
- Give each group a piece of newsprint and a marker. Give them 10-15 minutes to discuss the article they read and to create a poster that includes the key words or phrases that constitute that author's definition of civic virtue. Spend some time with each group to make sure that they are identifying the key phrases.
- Have each group put their poster on the board and then lead a discussion on the similarities and differences in the various lists. Students should add at least 5 or 10 words and phrases from the lists on the board to their own lists created after reading the textbook material. Using this list, each student should identify at least five words or phrases he/she would include in his/her own definition of civic virtue.

Assessment:

Students will write the first draft of an essay. See **Attachment Six*: First Essay on Civic Virtue*** for the specific assignment and rubric. The essays should be evaluated using the rubric in the **Attachment Five: *Holistic Scoring Guide for Civic Writing*** instruction sheet.

Bibliographical References:

- http://www.constitution.org/cons/iroquois.htm
  Constitution Society Web site. Constitution of the Iroquois Nation.
- deTocqueville, Alexis. *Democracy in America.* Edited by Edward Hacker. New York: Washington Square Press, 1973.

Michigan Curriculum Framework:

	Strand	Standard		Benchmark
SOC.	III. Civic Perspective	2. Ideals of American Democracy	HS.	2. Use the ideas in the Declaration of Independence to evaluate the conduct of citizens, political behavior, and the practices of government.

	Standard		Benchmark
ELA	1. Meaning and Communication	HS	1. Use reading for multiple purposes, such as enjoyment, learning complex procedures, completing technical tasks, making workplace decisions, evaluating and analyzing information, and pursuing in-depth studies.
ELA	1. Meaning and Communication	HS	4. Selectively employ the most effective strategies to recognize words as they construct meaning, including the use of context clues, etymological study, and reference materials.
ELA	1. Meaning and Communication	HS	5. Respond personally, analytically, and critically to a variety of oral, visual, written, and electronic texts, providing examples of how texts influence their lives and their role in society.
ELA	2. Meaning and Communication	HS	1. Write fluently for multiple purposes to produce compositions, such as stories, poetry, personal narratives, editorials, research reports, persuasive essays, resumes, and memos.
ELA	3. Meaning & Communication	HS	1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	3. Meaning & Communication	HS	1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	9. Depth of Understanding	HS	1. Analyze and reflect on universal themes and substantive issues from oral, visual, and written texts. Examples include human interaction with the environment, conflict and change, relationships with others, and self-discovery.

Michigan Curriculum Framework (Continued):

	Standard	Benchmark
ELA	10. Ideas in Action	HS 1. Use themes and central ideas in literature and other texts to generate solutions to problems and formulate perspectives on issues in their own lives.

Philanthropy Theme Framework:

	Strand	Standard	Benchmark
PHIL	II. Philanthropy and Civil Society	PCS01. Self, citizenship, and society	HS. 4. Describe and give examples of characteristics of good citizens in a democracy.
PHIL	II. Philanthropy and Civil Society	PCS02. Diverse Cultures	HS. 1. Analyze philanthropic traditions of diverse cultural groups and their contributions to American civil society.
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS. 2. Discuss civic virtue and its role in democracy.

Lesson Developed and Piloted by:
Kathleen Ling
Mt. Pleasant Public Schools
Mt. Pleasant High School
Mt. Pleasant, Michigan

Attachment One
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Jean Jacques Rousseau

Swiss-French Philosopher and Political Theorist (1712-1778)

(Rousseau) …was one of the great figures of the French ENLIGHTENMENT and probably the most significant of those who shaped the 19th-century.

ROMANTICISM, influencing such figures as KANT, GOETHE, ROBESPIERRE, TOLSTOY, and the French revolutionists. Rousseau's most celebrated theory was that of the "natural man." In his Discourse on the *Inequalities of Men* (1754) and *Social Contract* (1762), he maintained that human beings were essentially good and equal in the state of nature, but were corrupted by the introduction of property, agriculture, science, and commerce. People entered into a SOCIAL CONTRACT among themselves, establishing governments and educational systems to correct the inequalities brought about by the rise of civilization. *Emile* (1762), a didactic novel, expounds Rousseau's theory that education is not the imparting of knowledge but the drawing out of what is already in the child. From the 1760s, Rousseau was tormented by persecution mania, and he lived his later years in seclusion. His *Confessions* (1781) created a new, intensely personal style of autobiography.

Rousseau was born in Geneva, Switzerland, on June 28, 1712. His mother died in childbirth, and he was raised as a Calvinist by an aunt. In 1762 he published his best-known and most-influential works, *Emile*, a treatise on education, and The *Social Contract*, a major work of political philosophy. He died on July 2, 1778, in Paris.

Philosophical Position: Rousseau must be understood in terms of his relationship to both the 18th-century enlightenment and to his influence on 19th-century romanticism. To begin with, he shared the Enlightenment view that society had perverted natural man, the "noble savage" who lived harmoniously with nature, free from selfishness, want, possessiveness, and jealousy. He argued that the restoration of the arts and sciences had not contributed to the purification of humankind but to its corruption. Rousseau also believed that social relationships of all kinds were based on an inequality that resulted from an unnatural distribution of power and wealth.

Major Works: Rousseau's method is clearly visible in *Emile*, where the narrative of development and education is a vehicle for a theory of humans derived from reflection on moral intuitions. The most important of these intuitions is that humans are basically good and, if proper development is fostered, the natural goodness of the individual can be protected from the corrupting influences of society. The child *Emile* must therefore be raised in a rural rather than an urban environment, so that he may develop in continuity with nature rather than in opposition to it. The earliest impulses of the child are allowed to develop but are channeled into a genuine respect for persons, a respect growing out of self-love rather than pride. Brought into community by an instinctual pity, or sympathy for those around him, *Emile* develops a moral sense, and an

Attachment One (Continued)
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Jean Jacques Rousseau

urge toward perfection and inner growth allows him to rise above the passions and achieve virtue. Interestingly, the only book allowed *Emile* in his education is Daniel Defoe's *Robinson Crusoe*, which in itself displays the way in which character matures in harmony with nature if natural ingenuity is allowed to work unhindered by the corruptions of society. Nevertheless, society must be dealt with, and this Rousseau does in his most influential work, *The Social Contract*. The individual, progressing in the development of a moral sense, can, for Rousseau, find genuine happiness and fulfillment only in a social situation. Thus one of the first principles of Rousseau's political philosophy is that politics and morality never be separated. The second important principle is freedom, which the state is created to preserve. The state is a unity and as such expresses the general will. This is contrasted to the will of all, which is merely the aggregate will, the accidentally mutual desires of the majority. John Locke and others had assumed that what the majority wants must be correct. Rousseau questioned this assumption, arguing that the individuals who make up the majority may, in fact, wish something that is contrary to the goals or needs of the state, to the common good. The general will is to secure freedom, equality, and justice within the state, regardless of the will of the majority, and in the social contract (for Rousseau a theoretical construct rather than a historical event, as Enlightenment thinkers had frequently assumed) individual sovereignty is given up to the state in order that these goals might be achieved. When a state fails to act in a moral fashion, it ceases to function in the proper manner and ceases to exert genuine authority over the individual. An important factor in insuring the cohesion of the state and in insuring its proper functioning is a sound civil religion. It is, for Rousseau, necessary that all citizens subscribe to beliefs in (1) a supreme being, (2) personal immortality, (3) the ultimate reward of virtue and punishment of vice, and (4) the principle of toleration. The assumption should not be made, however, that Rousseau conceived of this as an external imposition of religion by the state, for to him these appeared to be clear and self-evident principles that could and should be adopted by any rational and moral agent.

Attachment Two
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Constitution of the Iroquois Nations: The Great Binding Law, Gayanashagowa

Information from Constitution Society Web site.
http://www.constitution.org/cons/iroquois.htm

1. I am Dekanawidah and with the Five Nations' Confederate Lords I plant the Tree of Great Peace. I plant it in your territory, Adodarhoh, and the Onondaga Nation, in the territory of you who are Firekeepers. I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Lords.

19. If at any time it shall be manifest that a Confederate Lord has not in mind the welfare of the people or disobeys the rules of this Great Law, the men or women of the Confederacy, or both jointly, shall come to the Council and upbraid the erring Lord through his War Chief. If the complaint of the people through the War Chief is not heeded the first time it shall be uttered again and then if no attention is given a third complaint and warning shall be given. If the Lord is contumacious the matter shall go to the council of War Chiefs. The War Chiefs shall then divest the erring Lord of his title by order of the women in whom the titleship is vested. When the Lord is deposed the women shall notify the Confederate Lords through their War Chief, and the Confederate Lords shall sanction the act. The women will then select another of their sons as a candidate and the Lords shall elect him. Then shall the chosen one be installed by the Installation Ceremony. The War Chief shall then hand the title to a sister family and he shall address it and say:

    "Our mothers, _____, listen attentively while I address you on a solemn and important subject. I hereby transfer to you an ancient Lordship title for a great calamity has befallen it in the hands of the family of a former Lord. We trust that you, our mothers, will always guard it, and that you will warn your Lord always to be dutiful and to advise his people to ever live in love, peace and harmony that a great calamity may never happen again. "

    The Lords of the Confederacy of the Five Nations shall be mentors of the people for all time. The thickness of their skin shall be seven spans -- which is to say that they shall be proof against anger, offensive actions and criticism. Their hearts shall be full of peace and good will and their minds filled with a yearning for the welfare of the people of the Confederacy. With endless patience, they shall carry out their duty and their firmness shall be tempered with a tenderness for their people.

Neither anger nor fury shall find lodgment in their minds and all their words and actions shall be marked by calm deliberation.

Attachment Two (Continued)
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Constitution of the Iroquois Nations:
The Great Binding Law, Gayanashagowa

27. All Lords of the Five Nations Confederacy must be honest in all things. They must not idle or gossip, but be men possessing those honorable qualities that make true royaneh. It shall be a serious wrong for anyone to lead a Lord into trivial affairs, for the people must ever hold their Lords high in estimation out of respect to their honorable positions.

When the pledge is furnished the Speaker of the Council must…address the opposite side of the Council Fire and he shall commence his address saying: "Now behold him. He has now become a Confederate Lord. See how splendid he looks." An address may then follow. At the end of it he shall send… shell strings to the opposite side and they shall be received as evidence of the pledge. Then shall the opposite side say:

"We now do crown you with the sacred emblem of the deer's antlers, the emblem of your Lordship. You shall now become a mentor of the people of the Five Nations. The thickness of your skin shall be seven spans -- which is to say that you shall be proof against anger, offensive actions and criticism. Your heart shall be filled with peace and good will and your mind filled with a yearning for the welfare of the people of the Confederacy. With endless patience you shall carry out your duty and your firmness shall be tempered with tenderness for your people. Neither anger nor fury shall find lodgment in your mind and all your words and actions shall be marked with calm deliberation. In all of your deliberations in the Confederate Council, in your efforts at law making, in all your official acts, self interest shall be cast into oblivion. Cast not over your shoulder behind you the warnings of the nephews and nieces should they chide you for any error or wrong you may do, but return to the way of the Great Law which is just and right. Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the ground the unborn of the future Nation.

When the Royaneh women, holders of a Lordship title, select one of their sons as a candidate, they shall select one who is trustworthy, of good character, of honest disposition, one who manages his own affairs, supports his own family, if any, and who has proven a faithful man to his Nation.

Attachment Three
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Excerpts from *Democracy in America* (Civic Virtue Focus) by Alexis deTocqueville

***Democracy in America*, Vol. II, Part II, Chapter Four (1831)**
It is difficult to draw a man out of his own circle to interest him in the destiny of the state, because he does not clearly understand what influence the destiny of the state can have upon his own lot. But, if it is proposed to make a road cross the end of his estate, he will see at a glance that there is a connection between this small public affair and his greatest private affairs; and he will discover, without its being shown to him, the close tie that unites private to general interest. Thus, far more may be done by entrusting to the citizens the administration of minor affairs than by surrendering to them in the control of important ones, towards interesting them in the public welfare and convincing them that they constantly stand in need of one another in order to provide for it. A brilliant achievement may win for you the favor of a people at one stroke; but to earn the love and respect of the population that surrounds you, a long succession of little services rendered and of obscure good deeds, a constant habit of kindness, and an established reputation for disinterestedness will be required. Local freedom, then, which leads a great number of citizens to value the affection of their neighbors and of their kindred, perpetually brings men together and forces them to help one another in spite of the propensities that sever them…

It would be unjust to suppose that the patriotism and the zeal that every American displays for the welfare of his fellow citizens are wholly insincere. Although private interest directs the greater part of human actions in the United States as well as elsewhere, it does not regulate them all. I must say that I have often seen Americans make great and real sacrifices to the public welfare; and I have noticed a hundred instances in which they hardly ever failed to lend faithful support to one another. The free institutions which the inhabitants of the United States possess, and the political rights of which they make so much use, remind every citizen, and in a thousand ways, that he lives in society. They every instant impress upon his mind the notion that it is the duty as well as the interest of men to make themselves useful to their fellow creatures; and as he sees no particular ground of animosity to them, since he is never either their master or their slave, his heart readily leans to the side of kindness. Men attend to the interests of the public, first by necessity, afterwards by choice; what was intentional becomes an instinct, and by dint of working for the good of one's fellow citizens, the habit and the taste for serving them are at length acquired.

***Democracy in America*, Chapter 33**
Montaigne said long ago: "Were I not to follow the straight road for its straightness, I should follow it for having found by experience that in the end it is commonly the happiest and most useful track." The doctrine of interest rightly understood is not then new, but among the Americans of our time it finds universal acceptance; it has become popular there; you may trace it at the bottom of all their actions, you will remark it in all they say. It is as often asserted by the

Attachment Three (Continued)
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Excerpts from *Democracy in America* (Civic Virtue Focus) by Alexis deTocqueville

poor man as by the rich In Europe the principle of interest is much grosser than it is in America, but it is also less common and especially it is less avowed; among us, men still constantly feign great abnegation which they no longer feel.

The Americans, on the other hand, are fond of explaining almost all the actions of their lives by the principle of self-interest rightly understood; they show with complacency how an enlightened regard for themselves constantly prompts them to assist one another and inclines them willingly to sacrifice a portion of their time and property to the welfare of the state. In this respect I think they frequently fail to do themselves justice, for in the United States as well as elsewhere people are sometimes seen to give way to those disinterested and spontaneous impulses that are natural to man; but the Americans seldom admit that they yield to emotions of this kind; they are more anxious to do honor to their philosophy than to themselves.

The principle of self-interest rightly understood produces no great acts of self-sacrifice, but it suggests daily small acts of self-denial. By itself it cannot suffice to make a man virtuous; but it disciplines a number of persons in habits of regularity, temperance, moderation, foresight, self-command; and if it does not lead men straight to virtue by the will, it gradually draws them in that direction by their habits. If the principle of interest rightly understood were to sway the whole moral world, extraordinary virtues would doubtless be more rare; but I think that gross depravity would then also be less common. The principle of interest rightly understood perhaps prevents men from rising far above the level of mankind, but a great number of other men, who were falling far below it, are caught and restrained by it. Observe some few individuals, they are lowered by it; survey mankind, they are raised.

Attachment Four
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Key Terms and Phrases Related To Civic Virtue

From Lesson Three Of *We The People…*

1. love their country
2. honest
3. hard working and live a modest way of life
4. part of the middle class
5. elect people to represent them with wisdom and good character
6. love justice and liberty

From Rousseau Material (Most Important Items Are Starred)

1. * The "noble savage" who lived harmoniously with nature, free from selfishness, want, possessiveness, and jealousy.
   (*Note:* the term "noble savage" is from the 18th century and reflects attitudes of people at that time. Rousseau used it as a term of great respect.)
2. Genuine respect for persons
3. Sympathy for those around him
4. In harmony with nature
5. * Individual sovereignty is given up to the state in order that these goals might be achieved(freedom, equality, and justice)
6. All citizens subscribe to beliefs in 1) a Supreme Being, 2) personal immortality, 3) the ultimate reward of virtue and punishment of vice, and, 4) the principle of toleration.

From deTocqueville *Democracy in America* Excerpts

1. Of little services rendered and of obscure good deeds, a constant habit of kindness, and an established reputation for disinterestedness will be required.
2. Make great and real sacrifices to the public welfare
3. To make themselves useful to their fellow creatures
4. His heart readily leans to the side of kindness.
5. How an enlightened regard for themselves constantly prompts them to assist one another and inclines them willingly to sacrifice a portion of their time and property to the welfare of the state
6. Daily small acts of self-denial
7. Habits of regularity, temperance, moderation, foresight, self- command

Attachment Four (Continued)
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Key Terms and Phrases Related To Civic Virtue

From *Iroquois Confederacy* Excerpts (Attachment

1. Have in mind the welfare of the People
2. Obeys rules
3. Heart full of peace and good will
4. Patience
5. Honesty
6. Faithful to the Great Law
7. Self-interest cast into oblivion
8. Concern for welfare of future generations
9. Manages own affairs and supports family

Attachment Five
Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Holistic Scoring Guide for Civic Writing

POINTS	DESCRIPTION
4	**In Order To Receive A 4–Point Score, The Response Must:** • Provide one (or more) piece(s) of accurate, valid, and relevant supporting information from the text or other materials. • Give a clearly stated position on the issue. • Provide ***one*** (or more) piece(s) of accurate, valid, and relevant supporting knowledge from history, geography, civics, or economics that comes from the student's prior knowledge (information other than that supplied by the Data Section of the HSPT or a Core Democratic Value of American constitutional democracy). • Provide at least ***one*** supporting point that is based on the Core Democratic Values of American constitutional democracy. • Provide ***one*** reason that acknowledges an opposing viewpoint and refutes that position on the issue
3	**In Order To Receive A 3-Point Score, The Response Must**: • Give a clearly stated position on the issue • Provide at least ***one*** supporting point that is based on the Core Democratic Values of American constitutional democracy. • Contain at least ***two*** of the remaining elements
2	**In Order To Receive A 2-Point Score, The Response Must**: • Give a clearly stated position on the issue. • Contain ***one or two*** of the remaining four elements.
1	**In Order To Receive A 1-Point Score, The Response Must:** • Give a clearly stated position on the issue.
0	**Response Shows No Evidence Of Any Elements, Or No Clearly Stated Position Is Found**. *The Michigan Department of Education supplied this document as a scoring example for the HSPT test.*

Note: The supporting points used by the student must be explained in enough detail to show a clear connection to the position taken in order to receive credit.

Attachment Six

Lesson Two: Developing a Personal Definition of Civic Virtue—*e pluribus unum*

Student Handout: Instructions for First Essay on Civic Virtue

Overview: You are going to write a one page-essay detailing your ideas on whether or not most citizens of the United States today have the understanding and enduring actions of civic virtue.

The essay will have four paragraphs:

1. In the **first paragraph**, define civic virtue using *at least five words or phrases* from the material covered in class that describe the characteristics of a a person with civic virtue.

   In the wake of crisis, commentators and news analysts have said the citizens of the United States are at their best when events are at their worst.

2. In **second paragraph** react to this statement by stating your opinion of whether or not the pivotal events of September 11, 2001 will galvanize U.S. citizens' beliefs and actions in response to the idea of civic virtue:

   Either: In my opinion, most citizens of the United States will continue to demonstrate civic virtue and patriotism.

   Or: In my opinion, most citizens of the United States will not continue to demonstrate civic virtue and patriotism.

3. The **third paragraph** will have a *specific example* from history or current events to support your opinion.

4. The **fourth paragraph** will have another *specific example* from history or current events to support your opinion.
   Be very specific:

Evaluation: This essay will serve as the rough draft for a final essay on the same topic. This first essay is worth 10 points: 4 points for correctly following the directions for the first paragraph and 2 points each for correctly following the directions for the other three paragraphs.

Course Name: **Government or Civics**
Unit Title: **Civic Virtue in Modern American Democracy**
Lesson Title: **Lesson Three: The Great Debate—Do Americans Today Have Enduring Civic Virtue?**
Grade Level: **9th – 12th Grades**
Duration: **One to Two Forty-Five Minute Class Periods**

National Content Standards:

http://www.ncss.org/standards/home.html

http://www.mcrel.org/compendium/Standard.asp?SubjectID=7

Michigan Content Standards and Benchmarks:

SOC.III.2.HS.2	SOC.V.2.HS.1	SOC.V.2.HS.2	SOC.VI.2.HS.1
ELA.1.H.S.1	ELA.1.H.S.5	ELA.3.H.S.1	ELA.5.H.S.1
ELA.5.H.S.2	ELA.5.H.S.3	ELA.9.H.S.1	ELA.10.H.S.1
ELA.11.H.S.1			

Philanthropy Theme(s):

Philanthropy and Civil Society

Purpose:

Having formulated an initial opinion on whether or not citizens of the United States demonstrate enduring civic virtue, students will defend their positions and analyze those of others during a structured classroom debate.

Objectives:

The learner will:

- formulate a conclusion concerning whether or not today's Americans have enduring civic virtue and support that conclusion with at least two examples suitable for classroom debate.
- provide a rational, defensible support for his/her position during a classroom debate.
- identify and record opposing arguments.
- construct logical responses to arguments on the opposing side.

Materials: (for extended assignment)

- Summary of *Bowling Alone* by Robert Putnam (see **Attachment One**)
- Summary of *AARP Survey on Civic Involvement* (see **Attachment Two**)

Instructional Procedure(s):

Anticipatory Set

Use a show of hands to determine how many students argued that most citizens do have enduring civic virtue versus those who argued that most citizens exercise civic virtue only in times of national crisis.

- Call on five or six students to read their essays to the class alternating between those who believe most Americans ***do*** have civic virtue (pro) and those who believe most Americans ***do not*** have civic virtue (con).
- Divide the class into smaller groups (not more than six or seven per group) based on their pro or con position. If a class of 24 is evenly divided on the topic, you would have two groups (one on each side of the topic).

  Give each group 10-15 minutes to do the following:

  - Read their essays to each other.
  - Decide on the two best examples to support the point of view of the group.
  - Appoint one group member to write the examples on the board; all members of the group should be prepared to explain the examples if called on by the teacher.

    Note: It is a good idea to use a timer for this part of the lesson to keep the students on task. You may want to adjust the time depending on student abilities in a particular class.
- When all groups have put their examples on the board, the spokespersons from each group should be given one to two minutes to explain the examples (why they show that civic virtue does or does not exist) and to answer questions about what the example means. This is ***not*** the time to defend or attack the examples, just to make sure everyone understands what they are.

  NOTE: Students should be instructed to write down the examples used by the opposing side during the debate because they will need to make reference to at least one of those examples in their final essay.
- Students should now be given five minutes to go back to their groups and develop responses to the examples given by the opposing side. Assign each group two examples for which they must develop a response. Their goal is to show that the examples are not true or that they are not sufficiently documented to draw the opposition's conclusion. For example, the group that says most Americans have enduring civic virtue may use an example that many people came to the aid of the September 11 victims. The group that believes most U.S. citizens do not have enduring civic virtue should develop an argument explaining why this example does not show most citizens have enduring civic virtue (they might support their argument using responses to past crises).

- All members of the group should be prepared to present arguments refuting the examples given by the opposition in the debate. Use a random system for selecting the actual spokesperson. Depending on the amount of time left at this point, each side should be given one to two minutes for its rebuttal.

Assessment:

The assessment of the soundness of the arguments presented will come when the students attempt to find real evidence to support the position they took as they read two articles which have been assigned for homework.

Further assessment can be made of student participation in the group discussions. The following should be observed:

- Did the student actively participate in defending his/her position?
- Did the student provide logical and defensible support for his/her position?
- Was the student able to identify the opposing points of view?
- Did the student provide logical responses to arguments on opposing side?

School/Home Connection:

As homework, distribute and assign reading of two articles: *Bowling Alone* (**Attachment One**) and the AARP *Study of Civic Involvement* summary (**Attachment Two**). Students should be instructed to mark specific examples of American activities showing that most Americans *do* have civic virtue, and facts and examples that would prove most Americans *do not*. Students should identify a minimum of three examples for each position.

Bibliographical References:

- Putnam, R. "Bowling Alone: America's Declining Social Capital," *Journal of Democracy* (July 1995).
- AARP Web site: http://www.aarp.org/press/oldpress/pr121897.htm
- "New Survey Shows American Public Involved in their Communities," *AARP Newsletter* (December 1997).

Michigan Curriculum Framework:

	Strand	Standard		Benchmark
SOC.	III. Civic Perspective	2. Ideals of American Democracy	HS.	2. Use the ideas in the Declaration of Independence to evaluate the conduct of citizens, political behavior, and the practices of government.
SOC.	V. Inquiry	2. Conducting Investigations	HS.	1. Conduct an investigation prompted by a social science question and compare alternative interpretations of their findings.

Michigan Curriculum Framework (Continued):

SOC.	V. Inquiry	2. Conducting Investigations	HS. 2. Report the results of their investigation including procedures followed and a rationale for their conclusions.
SOC.	VI. Public Discourse & Decision Making	2. Group Discussion	HS. 1. Engage each other in elaborated conversations that deeply examine public policy issues and help make reasoned and informed decisions.

	Standard	**Benchmark**
ELA	1. Meaning and Communication	HS 1. Use reading for multiple purposes, such as enjoyment, learning complex procedures, completing technical tasks, making workplace decisions, evaluating and analyzing information, and pursuing in-depth studies.
ELA	1. Meaning and Communication	HS 5. Respond personally, analytically, and critically to a variety of oral, visual, written, and electronic texts, providing examples of how texts influence their lives and their role in society.
ELA	3. Meaning & Communication	HS 1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	5. Literature	HS 1. Select, read, listen to, view, and respond thoughtfully to both classic and contemporary texts recognized for quality and literary merit.
ELA	5. Literature	HS 2. Describe and discuss archetypal human experiences that appear in literature and other texts from around the world.
ELA	5. Literature	HS 3. Analyze how the tensions among characters, communities, themes, and issues in literature and other texts reflect the substance of the human experience.
ELA	9. Depth of Understanding	HS 1. Analyze and reflect on universal themes and substantive issues from oral, visual, and written texts. Examples include human interaction with the environment, conflict and change, relationships with others, and self-discovery.

Michigan Curriculum Framework (Continued):

	Standard	Benchmark
ELA	10. Ideas in Action	HS 1. Use themes and central ideas in literature and other texts to generate solutions to problems and formulate perspectives on issues in their own lives.
ELA	11. Inquiry and Research	HS 1. Generate questions about important issues that affect them or society, or topics about which they are curious; narrow the questions to a clear focus; and create a thesis or a hypothesis.

Philanthropy Theme Framework:

	Strand	Standard	Benchmark
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS. 2. Discuss civic virtue and its role in democracy.

Lesson Developed and Piloted by:
Kathleen Ling
Mt. Pleasant Public Schools
Mt. Pleasant High School
Mt. Pleasant, Michigan

Attachment One
Lesson Three: The Great Debate—Do Americans Today Have Civic Virtue?

"Bowling Alone: America's Declining Social Capital"
by Robert D. Putnam

Robert D. Putnam, Dillion Professor of International Affairs at Harvard University, describes decreasing participation in U.S. civic organizations and suggests reasons for this trend. Since its initial publication in the Journal of Democracy, this article—presented here in abridgment—has stirred a vigorous public debate and made *"Bowling Alone"* a metaphor for contemporary life in America.

 Journal of Democracy, July 1995.

Whatever Happened to Civic Engagement?

We begin with familiar evidence on changing patterns of political participation. Consider the well-known decline in turnout in national elections over the last three decades. From a relative high point in the early 1960s, voter turnout had by 1990 declined by nearly a quarter; tens of millions of Americans had forsaken their parents' habitual readiness to engage in the simplest act of citizenship.

It is not just the voting booth that has been increasingly deserted by Americans. A series of identical questions posed by the Roper Organization to national samples ten times each year over the last two decades reveals that since 1973 the number of Americans who report that "in the past year" they have "attended a public meeting on town or school affairs" has fallen by more than a third (from 22 percent in 1973 to 13 percent in 1993). Similar (or even greater) relative declines are evident in responses to questions about attending a political rally or speech, serving on a committee of some local organization, and working for a political party. By almost every measure, Americans' direct engagement in politics and government has fallen steadily and sharply over the last generation, despite the fact that average levels of education -- the best individual-level predictor of political participation -- have risen sharply throughout this period.

Not coincidentally, Americans have also disengaged psychologically from politics and government over this era. The proportion of Americans who reply that they "trust the government in Washington" only "some of the time" or "almost never" has risen steadily from 30 percent (30%) in 1966 to 75 percent (75%) in 1992.

Our survey of organizational membership among Americans can usefully begin with a glance at the aggregate results of the General Social Survey, a scientifically conducted, national-sample survey that has been repeated 14 times over the last two decades. Church-related groups constitute the most common type of organization joined by Americans; they are especially popular with women. Other types of organizations frequently joined by women include school-service groups (mostly parent-teacher associations), sports groups, professional societies, and literary societies. Among men, sports clubs, labor unions, professional societies, fraternal groups, veterans' groups, and service clubs are all relatively popular.

Attachment One (Continued)
Lesson Three: The Great Debate—Do Americans Today Have Civic Virtue?

Religious affiliation is by far the most common associational membership among Americans. Indeed, by many measures America continues to be (even more than in Tocqueville's time) an astonishingly "churched" society. For example, the United States has more houses of worship per capita than any other nation on Earth. Yet religious sentiment in America seems to be becoming somewhat less tied to institutions and more self-defined.

How have these complex crosscurrents played out over the last three or four decades in terms of Americans' engagement with organized religion? The general pattern is clear: The 1960s witnessed a significant drop in reported weekly churchgoing -- from roughly 48 percent in the late 1950s to roughly 41 percent (41%) in the early 1970s. Since then, it has stagnated or (according to some surveys) declined still further. Meanwhile, data from the General Social Survey show a modest decline in membership in all "church-related groups" over the last 20 years. It would seem, then, that net participation by Americans, both in religious services and in church-related groups, has declined modestly (by perhaps a sixth) since the 1960s.

For many years, labor unions provided one of the most common organizational affiliations among American workers. Yet union membership has been falling for nearly four decades, with the steepest decline occurring between 1975 and 1985.

The Parent-Teacher Association (PTA) has been an especially important form of civic engagement in twentieth-century America because parental involvement in the educational process represents a particularly productive form of social capital. It is, therefore, dismaying to discover that participation in parent-teacher organizations has dropped drastically over the last generation, from more than twelve million in 1964 to barely five million in 1982 before recovering to approximately seven million now.

Next, we turn to evidence on membership in (and volunteering for) civic and fraternal organizations. These data show some striking patterns. First, membership in traditional women's groups has declined more or less steadily since the mid-1960s. Similar reductions are apparent in the numbers of volunteers for mainline civic organizations, such as the Boy Scouts (off by 26 percent since 1970) and the Red Cross (off by 61 percent since 1970). Fraternal organizations have also witnessed a substantial drop in membership during the 1980s and 1990s.

The most whimsical yet discomfiting bit of evidence of social disengagement in contemporary America that I have discovered is this: More Americans are bowling today than ever before, but bowling in organized leagues has plummeted in the last decade or so. Between 1980 and 1993 the total number of bowlers in America increased by ten percent, while league bowling decreased by 40 percent. The rise of solo bowling threatens the livelihood of bowling-lane proprietors because those who bowl as members of leagues consume three times as much beer and pizza as solo bowlers, and the money in bowling is in the beer and pizza, not the balls and shoes. The broader social significance, however, lies in the social interaction and even occasionally civic conversations over beer and pizza that solo bowlers forgo. Whether or not bowling beats balloting in the eyes of most Americans, bowling teams illustrate yet another vanishing form of social capital.

Attachment Two
Lesson Three: The Great Debate—Do Americans Today Have Civic Virtue?

AARP Survey on Civic Involvement (Summary)

Found on the AARP Web site: http://www.aarp.org/press/pr121897.htm

December 18,1997

New Survey Shows American Public Involved in their Communities
Survey Dispels Common Myths about Civic Mindedness in our Society

(Washington, D.C.) -- Is America's social fabric coming apart at the seams? Has America completely lost its sense of community? Despite the alarms raised in recent years about Americans becoming less involved, a new AARP study shows that the nation's social fabric appears to be in relatively good shape, and interesting patterns of public participation are reflected in communities around the country.

The study, *Maintaining America's Social Fabric: The AARP Survey of Civic Involvement*, identifies levels and forms of civic involvement from a large cross-section of age groups. It measures and assesses the extent to which Americans are involved in and attached to their communities, where their involvement is, and their attitudes toward one another and their government.

"Conventional wisdom would have us believe that we are a nation made up of disinterested, disengaged and uninvolved people. Our survey clearly shows that this is not the case. We found that people are engaged at a local level where they can feel the impact of their efforts. Ninety-eight percent (98%) of those surveyed reported being involved in at least one activity that connects them with people outside of their household," said Jane Baumgarten, a member of AARP's volunteer national board.

Membership in organizations is higher than previously reported. The average respondent has more than four memberships in more than three types of organizations. Religion is the leading type of organizational involvement for all age groups. Sixty-one percent of those surveyed belong to some type of religious organization. Health and sports clubs, professional trade groups, school groups, and neighborhood groups are other types of formal organizations that Americans are joining.

In identifying what "community" means, 6 out of 10 people said "community" has geographical connotations. Yet the meaning of community varies with age. Respondents between the ages of 31 and 71 frequently thought in terms places while those under 30 were more likely to speak in terms of informal groups.

Contrary to widespread fears, most Americans feel a sense of attachment to the communities in which they live. Seventy-two percent said they want to be living in the same geographical area five years from now. Ninety-six percent (69%) said they know at least one of their neighbors on a first-name basis, and eighty-five percent reported they have had a conversation with a neighbor in the past three months.

Attachment Two (Continued)
Lesson Three: The Great Debate—Do Americans Today Have Civic Virtue?

AARP Survey on Civic Involvement (Summary)

"Our survey clearly demonstrates that people are engaged in their local communities, and feel that they have a vested interest in being involved with their neighbors. One-third of the survey respondents reported that they have worked with others to solve local problems, and almost three-quarters of respondents spend time discussing a myriad of local issues. Eight out of ten people surveyed believe that they can solve local problems by acting in concert with others," said Constance Swank, AARP research director.

The role of religion in social and community involvement appears throughout the results of the survey. There is a strong correlation between individuals involvement in organized religion and their attachment to where they live, involvement with others, membership in associations, and willingness to help others through volunteer work. Those who attend a house of worship more than once a week are far more likely to be involved with their community than those who never attend religious services. Of those who do volunteer work, 56 percent (56%) report that at least some of their time is spent on work "sponsored or organized by religious organizations," and 34 percent say they volunteer "because of my religious commitment."

One big unknown is how these data may play out as the younger generation gets older. The survey found that those adults between 18 and 26 exhibited the most distrust and the least involvement in their communities. A full sixty percent (60%) of respondents in this youngest adult group are distrustful of others. Less than half of all other respondents, ages 37 through 76 plus, said they were distrustful of others.

While Americans are less involved in group activities than they are in the private and economic aspects of their lives, large percentages of Americans are involved in socializing with friends, religious commitments, youth activities, hobbies shared with others, and volunteer work. The survey found that 78 percent (78%) visit with friends, 64 percent (64%) are engaged in religious activities 61 percent pursue hobbies outside their household, 57 percent (57%) perform activities with teens and children, and 53 percent (53%) volunteer their time.

The AARP *"Survey of Civic Involvement"* was a national telephone survey of American adults conducted at the end of 1996. Of the 1,500 people from all regions of the United States who participated in the survey, half were between 18 and 50, and half were 50 and older. The survey has a sampling error of plus or minus 2.5 percent (2.5%).

AARP is the nation's leading organization for people 50 and older. It serves their needs and interests through advocacy, research, informative programs and community services provided by a network of local chapters and experienced volunteers throughout the country. The organization offers members a wide range of special benefits, including *Modern Maturity* and the monthly *Bulletin*.

Course Name: **Government or Civics**
Unit Title: **Civic Virtue in Modern American Democracy**
Lesson Title: **Lesson Four: Ask the "Experts"—What Do Contemporary Surveys Tell Us About Americans and Civic Virtue?**
Grade Levels: **9th – 12th Grades**
Duration: **One Forty-Five Minute Class Period**

National Content Standards:

http://www.ncss.org/standards/home.html
http://www.mcrel.org/compendium/Standard.asp?SubjectID=7

Michigan Content Standards and Benchmarks:

SOC.III.2.HS.2	SOC.V.2.HS.2	SOC.VI.2.HS.1	
ELA.1.H.S.1	ELA.1.H.S.5	ELA.2.H.S.1	ELA.2.H.S.3
ELA.3.H.S.1	ELA.9.H.S.1	ELA.10.H.S.1	ELA.11.H.S.1

Philanthropy Theme(s):

Philanthropy and Civil Society

Purpose:

Students will learn to identify factual information from objective sources and to use that information to support their own points of view and refute the arguments of an opposing point of view.

Objectives:

The learner will:

- identify at least three facts that could support an argument from an article on one side of an issue.
- identify at least three facts that could support a contrasting argument from a second article on the opposite side of the same issue.
- support a conclusion with at least two examples that are supported by factual evidence from an expert source.
- clearly and accurately state an opposing argument.
- formulate a logical response to an opposing argument.

Materials:

- Summary of *Bowling Alone* by Robert Putnam (see **Attachment One, *Lesson Three: The Great Debate***)
- AARP Survey on Civic Involvement (see Attachment Two, Lesson Three: The Great Debate)

Instructional Procedure:

Anticipatory Set:

Ask students if they have ever bowled, and then, if they have ever bowled alone.

- Beginning with the *Bowling Alone* article (see **Attachment One, *Lesson Three: The Great Debate***), ask students to cite the article's facts that support the viewpoint that most of today's Americans do not have civic virtue. Those facts should include at least some of the following:
  - statistics on lower voter turnout in elections
  - facts on reduced attendance at political events such as town meetings and political rallies
  - increase in percentage of Americans who "do not trust" the government
  - reduction in participation in social and religious groups
  - reduction in participation in school functions
  - reduction in union membership
  - reduction in membership and participation in civic and fraternal organizations

- Next discuss the conflicting information provided in AARP *Study of Civic Involvement* (see **Attachment Two, *Lesson Three: The Great Debate***). Some of those facts would include:
  - involvement at the local level: "98% of those surveyed reported being involved in at least one activity that connects them with people outside their household."
  - average respondent has more than four memberships…
  - high percentage of respondents involved in "some type of religious organization"
  - high percentage who feel attachment to community
  - 1/3 reported working with others to solve problems
  - belief that they can solve local problems by working with others.
  - "53% volunteer their time"
  - more than 50% reported involvement in activities that involved working outside the home and with others.

- Ask students whether either of the articles caused them to change their opinions, guiding discussion.
  - At the end of the discussion, assign the following writing topic assignment: (see **Attachment One: *Student Handout: Final Essay On Civic Virtue*** for student handout and rubric)

    Rewrite the essay on whether or not citizens of the United States have enduring civic virtue as follows:
  - Define ***civic virtue.***

Instructional Procedure (Continued):

- Take a clear position on one side or the other of the question: *"Do most Americans today have enduring civic virtue?"*
- Give at least two arguments to support your position using the information from the articles that you read last night.
- Clearly state an argument that might be made by a person on the other side of the issue.
- Refute that argument.

Assessment:

The essay serves as the final assessment of the student's understanding of the definition of civic virtue and ability to apply that definition to contemporary United States society. The essay should be evaluated on the completeness of the definition, the appropriate use of material from the two articles assigned the night before and the student's ability to follow the directions for the essay and include all required material.

A modified rubric is provided from the persuasive civic writing portion of the Social Studies MEAP and would be appropriate for this assignment (see **Attachment Two: *Holistic Scoring Guide for Civic Writing***).

Michigan Curriculum Framework:

	Strand	Standard		Benchmark
SOC.	III. Civic Perspective	2. Ideals of American Democracy	HS.	2. Use the ideas in the Declaration of Independence to evaluate the conduct of citizens, political behavior, and the practices of government.
SOC.	V. Inquiry	2. Conducting Investigations	HS.	2. Report the results of their investigation including procedures followed and a rationale for their conclusions.
SOC.	VI. Public Discourse & Decision Making	2. Group Discussion	HS.	1. Engage each other in elaborated conversations that deeply examine public policy issues and help make reasoned and informed decisions.
	Standard			**Benchmark**
ELA	1. Meaning and Communication		HS	1. Use reading for multiple purposes, such as enjoyment, learning complex procedures, completing technical tasks, making workplace decisions, evaluating and analyzing information, and pursuing in-depth studies.
ELA	1. Meaning and Communication		HS	5. Respond personally, analytically, and critically to a variety of oral, visual, written, and electronic texts, providing examples of how texts influence their lives and their role in society.

Michigan Curriculum Framework:

	Standard		Benchmark
ELA	2. Meaning and Communication	HS	1. Write fluently for multiple purposes to produce compositions, such as stories, poetry, personal narratives, editorials, research reports, persuasive essays, resumes, and memos.
ELA	2. Meaning and Communication	HS	3. Plan, draft, revise, and edit their texts, and analyze and critique the texts of others in such areas as purpose, effectiveness, cohesion, and creativity.
ELA	3. Meaning & Communication	HS	1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	3. Meaning & Communication	HS	1. Integrate listening, viewing, speaking, reading, and writing skills for multiple purposes and in varied contexts. An example is using all the language arts to complete and present a multi-media project on a national or international issue.
ELA	9. Depth of Understanding	HS	1. Analyze and reflect on universal themes and substantive issues from oral, visual, and written texts. Examples include human interaction with the environment, conflict and change, relationships with others, and self-discovery.
ELA	10. Ideas in Action	HS	1. Use themes and central ideas in literature and other texts to generate solutions to problems and formulate perspectives on issues in their own lives.
ELA	11. Inquiry and Research	HS	1. Generate questions about important issues that affect them or society, or topics about which they are curious; narrow the questions to a clear focus; and create a thesis or a hypothesis.

Philanthropy Theme Framework:

	Strand	Standard		Benchmark
PHIL	II. Philanthropy and Civil Society	PCS05. Philanthropy and Government	HS.	2. Discuss civic virtue and its role in democracy.

Lesson Developed and Piloted by:
Kathleen Ling
Mt. Pleasant Public Schools
Mt. Pleasant High School
Mt. Pleasant, Michigan

Attachment One
Lesson Four: Ask the "Experts"—What Do Contemporary Surveys Tell Us About Americans and Civic Virtue?

Student Handout: Final Essay On Civic Virtue

Overview: You are going to ***rewrite*** your one-page essay detailing your ideas on whether or not most Americans today have civic enduring virtue.

The essay will have ***five*** paragraphs:

1. In the **first paragraph,** define civic virtue using *at least five words or phrases* that describe the characteristics of a person with civic virtue.

2. The **second paragraph** will be two sentences:

   Sentence one:
   Either: In my opinion, most Americans today have enduring civic virtue

   Or: In my opinion, most Americans today do not have enduring civic virtue.

   Sentence two:
   Either: I have maintained my original opinion from the first essay.

   OR: This opinion differs from my first essay.

3. The **third paragraph** will have a specific example to support your opinion.

4. The **fourth paragraph** will have another specific example to support your opinion.

   Note: Both examples need to be specific and *supported with at least one fact*. At least one of the examples must be supported with facts or opinions taken from an outside source. You may use facts or statistics from the two articles we read in class, or you may use information that you have discovered or researched on your own. If you use your own information, you must properly cite the source in your essay.

5. The **fifth paragraph** must clearly and accurately state an argument used by students whose opinion differed from the one you currently hold. You must then write a response (rebuttal) to that argument.

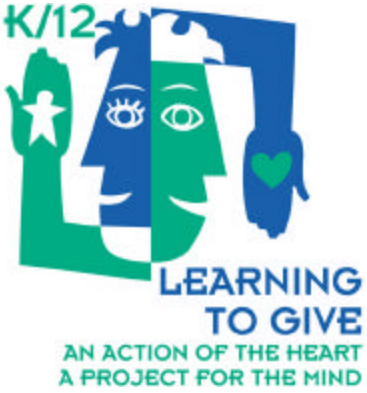
The final draft with the rough draft attached is worth **25 points**.
The rough draft is worth **10 points** and the final draft is worth **15 points**
(**3** points for each of the **five** paragraphs written according to the above directions.)

Attachment Two
Lesson Four: Ask the "Experts"—What Do Contemporary Surveys Tell Us About Americans and Civic Virtue?

Holistic Scoring Guide for Civic Writing

POINTS	DESCRIPTION
4	**In Order To Receive A 4–Point Score, The Response Must:** • Provide one (or more) piece(s) of accurate, valid, and relevant supporting information from the text or other materials. • Give a clearly stated position on the issue. • Provide ***one*** (or more) piece(s) of accurate, valid, and relevant supporting knowledge from history, geography, civics, or economics that comes from the student's prior knowledge (information other than that supplied by the Data Section of the HSPT or a Core Democratic Value of American constitutional democracy). • Provide at least ***one*** supporting point that is based on the Core Democratic Values of American constitutional democracy. • Provide ***one*** reason that acknowledges an opposing viewpoint and refutes that position on the issue
3	**In Order To Receive A 3-Point Score, The Response Must**: • Give a clearly stated position on the issue • Provide at least ***one*** supporting point that is based on the Core Democratic Values of American constitutional democracy. • Contain at least ***two*** of the remaining elements
2	**In Order To Receive A 2-Point Score, The Response Must**: • Give a clearly stated position on the issue. • Contain ***one or two*** of the remaining four elements.
1	**In Order To Receive A 1-Point Score, The Response Must:** • Give a clearly stated position on the issue.
0	**Response Shows No Evidence Of Any Elements, Or No Clearly Stated Position Is Found**. *The Michigan Department of Education supplied this document as a scoring example for the HSPT test.*

Note: The supporting points used by the student must be explained in enough detail to show a clear connection to the position taken in order to receive credit.



Learning To Give

630 Harvey Street, Muskegon, MI 49442-2398

Phone: 231-767-8600 FAX: 231-773-0707

Web site: http://learningtogive.org
E-mail: bdillbec@remc4.k12.mi.us